

సృ(ద్)ష్ట్యాద్యత్యస్తదూరమ్ నిగమనిచయసంవేద్యమాహాత్మ్యపూర్ణమ్
 సర్వేషామాదిమిత్రమ్ రవిశశినయనమ్ పూర్ణకారుణ్య దేహమ్
 నిర్వాణమ్ నిష్ప్రపంచమ్ నిరవధికసమామ్నాయసంగైరసంగైః
 గీర్వాణాద్వైరజస్రమ్ స్తుతినతినయమైకాంతభక్త్యాదీపూజ్యమ్ ||--3-46

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*sR^i(dR^i)StyAdyatyastadUram nigamanicayasamvEdyamAhAtmyapUrNam
 sarvESANAdimitram raviSaSinayanam pUrNakAruNya dEham
 nirvANam niSprapamcamniravadhikasamAmnAyasamgairasamgai@h
 gIrvANAdyairajasram stutinatininayamaiktyAdipUjyam—3-46*

O Lord! You are not disturbed by the birth, prosperity and the demise of the universe and the associated creation, even though You are the prime cause of every thing. Hence, You are not perceivable to the normal (external) organs and the senses associated with them. You are such a well rounded person in every thing that You may be comprehensible to some extent via the knowledge of the *vEdAs*, *SAstrAs* and *purANAs*. You are the protector of the Deities like *brahma* and others. You have the glowing eyes like *sUrya* and *candra*. You are the embodiment of compassion. Unlike the entire creation, You do not have a body made of the five elements earth, water, fire, air and the ether (*AkASam*). Hence, You do not go through the cycle of births and deaths and the associated bondages as well as the attachments. That is why, You are dear and near to the most sincere devotees, great sages who always dwell in the knowledge of *vEdAs* extolling Your great virtues and who always worship Your blessed lotus feet. O such a supreme Lord *vEmkaTESa*, I always pray to You!

కింకరశంకర బహుకరుణా తవ బహుచరితమ్ చతుర్దశభువనేషుః

జ్ఞాపయసి తవ భక్తవర్గేభ్యః ఫణిశుకపైల నారదప్రముఖైః ||--3-47

किंकरशंकर बहुकरुणा तव बहुचरितम् चतुर्दशभुवनेषुः

ज्ञापयसि तव भक्तवर्गेभ्यः फणिशुकपैल नारदप्रमुखैः ||--3-47

*kimkaraSamkara bahukaruNA tava bahucaritam caturdaSaBuvanEshu@h
 j~nApayasi tava BaktavargEBya@h PaNiSukapaila nAradaPramuKai@h—3-47*

O Lord! You are always dear to the Deity *Samkara* who serves and bestows prosperity to his servants. You are always compassionate to the ardent devotees who serve You. The reason being, You propagate and exhibit Your credentials of compassion and other great virtues in the universe through Your great devotees/sages like *AdiSEsha*, *Suka*, *paila*, *nArada* and others. O such a supreme Lord *vEmkaTESa*, I always pray to You!

వేంకటేశమనుసృత్య య ఆస్తే తస్య భూరి సుభగమ్ దశదిక్షు

ఐహికమ్ త్రిదీపసౌఖ్యమతుల్యమ్ మోక్షమాశు లభతే గుణసామ్యమ్ ||--3-48

वेंकटेशमनुसृत्य य आस्ते तस्य भूरि सुभगम् दशदिक्षु

ऐहिकम् त्रिदिवसौख्यमतुल्यम् मोक्षमाशु लभते गुणसाम्यम् ||--3-48

*vEmkaTESamanusR^itya ya AstE tasya Buri suBagam daSadikshu
 aihikam tridivasauKyamatulyam mOkshamASu laBatE guNasAmyam—3-48*

O Lord! Following the advice of You, those who worship Your devotees are always praised and revered in the universe. Such devotees of Your devotees are blessed with prosperity and bliss not only during their life time but also afterwards attaining the *mOksha*. O such a supreme Lord *vEmkaTESa*, I always pray to You!

శ్రీనివాసమహాతి మదాన్ధః తస్య దుఃఖమసమమ్ దశదిక్షు

ఐహికమ్ నరకరౌరవకుంభీ పాకవహ్నిమహదన్ధతమాంసి ||--3-49

श्रीनिवासमपहाति मदान्धः तस्य दुःखमसमम् दशदिक्षु

ऐहिकम् नरकरौरवकुंभी पाकवह्निमहदन्धतमांसि ॥--3-49

SrInivAsamapahAti madAndha@h tasya du@hKamasamam daSadikshu
Aihikam narakauravakumBI pAkavahnimahadandhatamAmsi—3-49

O Lord! Those, who insult You with pride and prejudice, lead life with pain and grief due to a lot of difficulties in all directions and eventually suffer the drudgeries of the hell after death.

Even though people say “O! the God gave me these difficulties even though I do not deserve, etc.”, the Lord is always merciful. He will not cause any hardship to the individual by Himself. But a person experiences grief and sorrow due to his/her own bad deeds (done either in his/her current life time or in the previous births) as ordained by the Lord, the supreme witness of one's deeds. But by devotedly worshipping Him with remorse, He will be so pleased that He will totally mitigate or reduce (or give strength to bear) the grief and sins of a person depending on the level of devotion. If one insults the Lord with pride and prejudice, the Lord will be simply watching the fun while the individual has to suffer fully his/her share of suffering due to the consequences of the individual's accumulated and current bad deeds. That is the law of nature. One has to suffer the consequences of one's actions and deeds. Unfortunately, under those circumstances, the people start cursing the God for the difficulties facing them. That is nothing but ignorance.

O such a supreme Lord *vEmkaTESa*, I always pray to You!

విపద్భ్యమ్ శుభదోగ్ధారమ్ భక్తానామ్ వశవర్తినమ్

లోకపూజ్యమ్ రమారామమ్ భజేఽహమ్ ప్రతిజన్మసుః ॥--3-50

विपद्ग्रम् शुभोग्धारम् भक्तानाम् वशवर्तिनम्

लोकपूज्यम् रमारामम् भजेऽहम् प्रतिजन्मसुः ॥--3-50

vipadGnam SuBadOgdhAram BaktAnAm vaSavartinam

lOkapUjyam ramArAmam BajE@2ham pratijanmasu@h—3-50

O Lord! You not only remove the drudgeries of the hell but also bless the devotees with prosperity and happiness and eternal bliss. You, according to Your free will, behave subservient to the devotees. You are worshipped by the devotees with wisdom in the universe and You play with the Goddess *lakshmi* amorously in order to please Her. O such a supreme Lord *vEmkaTESa*, I always pray to You in every birth I undergo!

భక్తోఘానుగ్రహార్థాయ త్యక్త్వా వైకుంఠముత్తమమ్

ధరణ్యామవతీర్ణోఽసి వరేణ్యో వరదోఽర్చితః ॥--3-51

भक्तौघानुग्रहार्थाय त्यक्त्वा वैकुण्ठमुत्तमम्

धरण्यामवतीर्णोऽसि वरेण्यो वरदोऽर्चितः ॥--3-51

BaktauGAnugrahArthAya tyaktvA vaikuNThamuttamam

dharaNyAmabvatIrthO@2si varENyO varadO@2rcita@h—3-51

O Lord! You are the suprem one worthy of praise by the devotees with wisdom as well as by the Deities like *brahma* and others. Hence, You are so compassionate that You left *vaikuNTham* and are residing in *vEmkaTAcalam* to the devotees in order to please them.

O such a supreme Lord *vEmkaTESa*, I always pray to You!

అత్యల్పమాత్రమ్ పరవస్తు లోకే నై వాపహర్యమ్ కిల సత్యసన్ధః

జనైరనేకైః బహుజన్మయత్నైః ఆయాససాధ్యమ్ బహుపాప సంఘయమ్ ॥--3-52

హరస్యశేషమ్ స్మృతిమాత్రతత్త్వమ్ గోగోచరో దృష్టిపథాద్యగోచరః

విలక్షణమ్ స్థావరజంగమాత్మకమ్ పశ్యే బహుపాయవిశారదమ్ త్వామ్ ॥--3-53

अत्यल्पमात्रम् परवस्तु लोके नै वापहार्यम् किल सत्यसन्धः

जनैरनेकैः बहुजन्मयत्नैः आयाससाध्यम् बहुपाप संचयम् ॥--3-52

हरस्यशेषम् स्मृतिमात्रतत्त्वम् गोगोचरो दृष्टिपथाद्यगोचरः

विलक्षणम् स्थावरजंगमात्मकम् पश्ये बहुपायविशारदम् त्वाम् ॥--3-53

atyalpamAtram paravastu lOkE nai vApahAryam kila satyasandha@h
janairanEkai@h bahujanmayatnai@h AyAsasAdhyam bahupApa samcayam—3-52

harasyaSEsham smR^itimAtratastvam gOgOcarO dR^ishTipathAdyagOcara@h
vilakshaNAm sthAvarajamgamAtmakam paSyE bahUpAyaviSaradam tvAm—3-53

O Lord! You, the embodiment of Truth and divine wisdom, always preach the people not to steal other's wealth and property however small it is. But the moment that particular individual chants Your holy name 'vEmkaTESa' with devotion, You, even though not perceptible to the external senses and organs, will rob in total the smallest speck of grief/sin of an individual, accumulated birth after birth. Hence, You are called the sin-robber (pApa cOra). This is not at all the end of Your story! You are comprehensible via vEdAs and You are indifferent to the universe which was created by You only. Yet, You the dictator and director of the universe, find ways and means to protect and bless the devotees. I can confidently say this based on my own experience. O such a supreme Lord vEmkaTESa, I always pray to You!

తప రూపాణ్యనంతాని చరిత్రాణి తథై వ చ

స్మరతామ్ భక్తిపూర్వమ్ తు మహావిభవదాని చ ||--3-54

तव रूपाण्यनन्तानि चरित्राणि तथै व च

स्मरताम् भक्तिपूर्वम् तु महाविभवदानि च ||--3-54

tava rUpANyanantAni caritrANi tathai va ca

smaratAm BaktipUrvam tu mahAviBavadAni ca—3-54

O Lord! Those, who devotedly keep thinking of Your invaluable forms and the associated great virtues, find their sins destroyed and experience prosperity, happiness and bliss. O such a supreme Lord vEmkaTESa, I always pray to You!

ఇహాముత్రాతుల్యసౌఖ్యప్రదాని మహతామపి

అల్పానామ్ కిము వక్తవ్యమ్ స్వరూపోద్ధారకాణి చ ||--3-55

इहामुत्रातुल्यसौख्यप्रदानि महतामपि

अल्पानाम् किमु वक्तव्यम् स्वरूपोद्धारकाणि च ||--3-55

ihAmutrAtulyasauKyapradAni mahatAmapi

alpAnAm kimu vaktavyam svarUpOddhArakANi ca—3-55

O Lord! Even those, with the least amount of devotion, who understand the smallest amount of Your greatness, are blessed by You to have prosperity and happiness not only in their current life time but also afterwards enabling them to experience the bliss, Your true form. O such a supreme Lord vEmkaTESa, I always pray to You!

ప్రపద్యే పుణ్డరీకాక్షమీశమ్ భక్తానుకంపినమ్

లోకోత్తరమ్ లోకనాథమ్ పరాత్పరతరమ్ విభుమ్ ||--3-56

प्रपद्ये पुण्डरीकाक्षमीशम् भक्तानुकंपिनम्

लोकोत्तरम् लोकनाथम् परात्परतरम् विभुम् ||--3-56

prapadyE puNDarIkAkshamISam BaktAnukampinam

lOkOttaram lOkanAtham parAtparataram viBum—3-56

O Lord with eyes like lotus petals! You are the Lord of every thing and You are full of compassion towards devotees. You preach divine knowledge to the devotees and liberate them from cycle of births and deaths as well as the related bondages. You are the best in the universe and You are the leader of the universe. You are the supreme One and are superior to the great Deities like lakshmi, brahma and others. You voluntarily assume innumerable great forms. O such a supreme Lord vEmkaTESa, I always seek protection in You!

పుణ్యాత్ త్వద్యయా లబ్ధమ్ విశేషాదకుతోభయమ్

భగవంతమ్ విశ్వవन्द్యమ్ భూతభవ్యభవత్ప్రభుమ్ ||--3-57

पुण्यात् त्वद्वया लब्धम् विशेषादकुतोभयम्

भगवंतम् विश्ववन्द्यम् भूतभव्यभवत्प्रभुम् ||--3-57

puNyAt tvaddayayA labdham viSEshAdakutOBayam
Bagavamtam viSvavandyam BUtaBavyaBavatpraBum—3-57

O Lord *vEmkaTESa*! You, the embodiment of six types of prosperity, the One worshipped by the entire universe, the Lord in the past, in the present, in the future as well (i.e. all the time), are very near and dear to me. This is all because of the fruits of my good deeds from previous births, Your compassion towards me as well as due to the blessings of my guru. O such a supreme Lord *vEmkaTESa*, I always seek protection in You!

యతో భూతాని జాయన్తే యేన సర్వమిదమ్ తతమ్
యేన జాతాని జీవన్తి యమ్ ప్రాప్స్యన్తి మహాలయే ||--3-58

यतो भूतानि जायन्ते येन सर्वमिदम् ततम्
येन जातानि जीवन्ति यम् प्राप्स्यन्ति महालये ||--3-58

yatO ButAni jAyantE yEna sarvamidam tatam
yEna jAtAni jIvanti yam prApsyanti mahAlayE—3-58

O Lord! You alone created the entire universe and You pervaded the entire universe. The entire creation in the universe exists because of You only and at the end of the universe, all the creation is absorbed in You who is the sole sustainer and supporter of the Deities like *brahma* and others. O such a supreme Lord *vEmkaTESa*, I always seek protection in You!

దీపవిద్యుత్తారకాగ్ని చంద్రసూర్యాతిదీప్తిమాన్
యోగాయోగైర్యోగ్యయోగైః దృశ్యోఽదృశ్యః శ్రుతోఽశ్రుతః ||--3-59

दीपविद्युत्तारकाग्नि चन्द्रसूर्यातिदीप्तिमान्
योगायोगैर्योग्ययोगैः दृश्योऽदृश्यः श्रुतोऽश्रुतः ||--3-59

dIpavidyuttArakAgni candrasUryAtidlptimAn
yOGAyOGairyOGyayOGai@h dR^iSyO@2dR^iSya@h SrutO@2Sruta@h—3-59

O Lord! You glow much brighter than brightest light, lightning, *sUrya*, *candra*, *agni*, and *nakshatrAs*. Scriptures describe Him as *kOtisUrya sama praBa* (i.e., equivalent to ten million of *sUryAs* grouped together in one place). You are only perceptible and comprehensible to the ardent devoted *yOGIs* and others cannot experience the same. O such a supreme Lord *vEmkaTESa*, I always seek protection in You!